

Essays on the ancient government, religion, manners and customs, arts and medical practice of the natives.

Domestic Economy.

Best method of dealing with offending members in Christian churches.

How to remedy the peculiar evils that threaten the Hawaiian people.

Influence of Slavery on piety.

Marriage of believers with unbelievers.

Abridgement of Keith on the Prophecies, in native.

Evidence of Christianity, native.

Maternal Duties, do.

Are married Missionaries the more useful?

Influence of heathenish habits on the character of Hawaiian Christians.

How should the popular feelings of a particular community modify the practice of Christians in regard to social intercourse—for example, may a Christian attend balls in Paris, who would not in Boston?

106. **SMALL POX**.—The diseases of their prevention and cure have not escaped the care of the Missionaries. Eight very sensible resolutions upon these subjects, are found in the minutes of 1839. During that year, they resolved "to forestall the ravages of the Small Pox, by encouraging vaccination throughout the Islands."

107. **Vaccination** is a matter of the highest public importance, worthy of the philanthropy of the Missionaries and of the immediate attention of Government. Small Pox is a disease peculiarly fatal to the Indian race in all countries, and if introduced here, there is no saying how fearfully it would reduce the population in a few months. Latterly the epidemic has been prevailing in San Blas, Mazatlan, and other parts of the coast of Mexico, and as the present quarantine laws are nearly impracticable in these Islands, it is the duty of the Government to place their subjects as soon as possible in a position not to fear the contagion of a disease so much to be dreaded.

An office for vaccination ought to be opened, with the least possible delay in all the sea ports of the Islands, and at all the Missionary stations, and some means should be devised to oblige the natives to have themselves and their children vaccinated. Perhaps a small fine on all parents who cannot produce a certificate of vaccination, would answer the purpose.

108. In 1836, the Missionaries out of their own funds, appropriated \$2800 for school houses, and \$1500 for teachers. In 1837, their grants for schools were \$1900, and for teachers \$1165, with \$100 more for a school house at Kapaa, on Kauai, and \$20 for a teacher. But as the support of churches, schools, and teachers, on a scale embracing the whole Islands, was altogether beyond their own very limited means, during the same year they resolved,—"That no civil enactments should be requested to secure a support for the Missionary, except for the purposes of protection, but that the King and Chiefs, head men and *Hakua*nas be encouraged to aid in constructing public buildings, and sustaining charitable or evangelical institutions or schools among the people, both by grants and donations from their own property, by direct labors or appropriations from what they would have a right to demand for private and public use, were no such objects before them, and by affording facilities and encouragements to the people to build schools, pay their teachers and contribute something, annually at least for the support of their pastor."

In 1838, they passed the following resolution—"That chiefs, headmen, parents and others be encouraged to contribute the means of supporting their teachers, directly independently of the funds of the Mission." It was also resolved that the natives should be encouraged to contribute to the purchase of the medicines required by them. During the same year, they passed a resolution, to attempt to supply the funds wanting by the diminution of their own personal expenses, so as to be able to relieve the wants of the board in the support of the various public departments of their beneficent system. It appears that in the same year, they had an interview with the King, Kinau, Aulea, Hoapili and other chiefs, to induce them to exert their power in assisting to "build up the Redeemer's kingdom," but without much success beyond professions of willingness to contribute if they had the means.

111. Upon the present state of religion in the Islands I find the following in the minutes of the general meeting held during part of May and June last.

"The changes which have occurred in the political affairs of the nation, during the past year, have seriously affected the state of religion at nearly all the stations. Some of the churches have suffered more than others, especially those which are nearest the centre of operations. Those more remote have suffered in consequence of the defection of members, the removal of many to the metropolis, and a spirit of worldliness which has pervaded the churches generally.

There have been no seasons of special interest in the churches. There have however been indications of the influences of the spirit at some of the stations.

As a general thing, no advance has been made by the Catholics the past year, in respect to numbers. Waimoa, Kohala, Kealahou, on Hawaii, and Kohala on Kauai, are the only stations where the Papists are reported as having been particularly active, and as making any advances."

It will not create surprise that the political changes of 1843 should have affected generally the religious feelings and practices of the natives. Political movements strongly agitating the public mind, whether arising from internal convulsions, or invasion from without, affect religion, to a great extent, in all nations. It was so in France during the revolution; it is so now in Spain and Portugal; it is so in Tahiti, and it could not fail to be so here, although in a less degree, from the absence of all violence and bloodshed, in the great changes to which the Missionaries refer.

112. **BRITISH COMMISSION**.—The cession of these Islands by His Majesty Kamehameha III, and the Premier Kekaulaui, on the 25th February 1843, to the Right Hon. Lord George Paulet, on the part of Her Britannic Majesty, Victoria, Queen of Great Britain and Ireland,—the restoration of the Islands to their native sovereign, on the 31st of July, 1843, by Rear Admiral Thomas, and the declaration of Great Britain and France, dated 28th Nov. 1843, acknowledging these Islands as an independent state, and mutually engaging never to take possession, neither directly or under the title of protectorate, or under any other form of any part of the territory of which they are composed, are three events all happening within the space of 276 days, which will form in all time coming, three of the most remarkable and important epochs in the history of these Islands.

Considering the nature and character of the charges against the government, which led to the cession of the Islands, it was but natural that a certain degree of odium should attach to the chief actor, the Right Honorable Lord George Paulet, at the time, and for some months afterwards. This to the honor of the government and people, appears to have almost wholly subsided. A proper distinction is now drawn between the acts of an executive officer, and the representations which are supposed to have influenced those acts.

During the 156 days that he formed part of the government of these Islands, I have never heard that any one preferred a charge against his Lordship of partiality, peculation, or extortion; on the contrary, I have heard many speak in terms laudatory of his obvious anxiety to act impartially and justly upon all occasions.

Up to the 11th May, Mr. Judd represented the person of the King at the board, sometimes assenting and sometimes dissenting from the measures of the commissioners. On that day, he withdrew under the protests which were published in the Friend of 31st July, 1843.

The chief points on which Mr. Judd appears to have

disagreed with the commissioners were those affecting the cases of *Dockan* of the British whale ship "James Stewart," of *Greenway's estate*, and the circular to Governor's of the 27th April 1843, forbidding them, thereafter to imprison any male or female for the crime of fornication, unless committed in the open streets or public thoroughfares, contrary to an existing law of the Islands, and the issue of licenses to auctioneers in Honolulu, contrary to the law of the King and Chiefs enacted at Lahaina, on the 8th April 1843, which allowed only two licensed auctioneers for Honolulu, under a tax of \$500 each, per annum.

Mr. Judd seems to have taken upon the ground that such acts of the commissioners were contrary to the 3d article of the provisional cession, which was as follows—"that the laws at present existing or which may be made at the ensuing council of the King and Chiefs, (after being communicated to the commission) should be in full force so far as natives are concerned, and shall form the basis of the administration of justice by the commission, in matters between foreigners resident on these Islands."

I will not enter upon an examination of the question whether Mr. Judd was right or wrong, but in justice to a noble countryman, perhaps never to be seen again on these Islands, I will offer some remarks upon the circular interfering with the existing law against fornication.

That circular was published in the Friend of 31st July 1843, and was as follows:—

Office of the British Commission for the Government of the Sand. Islands, April 27, 1843.

SIR,—In consequence of its having reached the ears of the British Commissioners, from undoubted authority that women confined in the Fort for fornication have been let out, at night in the streets, and on board whale ships in harbor, for the purpose of raising the amounts of their fines by further fornication, I am directed to inform you that by order of the Commission, no male or female is to be imprisoned for the above crime unless committed in the open streets or public thoroughfares; but all cases of rape and adultery are to be punished as hitherto when complained of by the parties concerned.

I am, Sir, Your Obedt. Servant. H. SEA, Secretary. KANOA, Acting Governor, Honolulu.

If the existing law was so abused, as represented in the above circular, I apprehend no objection can be raised to the alteration ordered on the score of morality. Nothing could exceed the immorality and wickedness of making the penalty of the law against fornication subservient to the obtaining of women to commit the very crime with a profit to those who imprisoned them. But I have not been able to ascertain that the abuses complained of, had any systematic existence at the Fort, either tolerated or made a profit of by the government authorities. On the other hand, all the respectable residents with whom I have talked upon the subject, concur in stating that the effects of the relaxation of the law were in truth most pernicious to public morals, and continued to be so till after the 31st of July, when the law recovered its former force.

That Lord George Paulet conscientiously believed in the abuses as stated in the circular, I have not the least doubt, and it is by the sincerity of that belief and not by the effects of the remedial measures that he adopted, that we are to judge of his Lordship's moral intention. Because open and shameless prostitution followed the knowledge of his circular, it is not to be inferred that his Lordship foresaw or intended that result. The Bishop of Exeter himself might have fallen into the same mistake, for in his speech in the House of Lords on the 15th of June last, on the second reading of a bill for the suppression of brothels, he remarked "that he did not consider prostitution as a matter for legislative punishment. The punishment of prostitution he held to be a thing impossible; and why was it impossible? He had no notion that the wisdom of man could devise a punishment that should inflict so much of suffering and of degradation as prostitution itself. He held prostitution itself to be a punishment, an awful punishment which the God of mercy had devised in order to terrify innocent females from falling into those tremendous evils which he had appointed as the punishment of the violation of chastity. To attempt to punish prostitution, would, in his mind, be as wild a scheme as if the guilty city of the plague had issued a law against the violent storm of brimstone and hail that destroyed it, or as if the Israelites in the wilderness had prepared to pass a law against the destroying angel."

From these sentiments, it is evident that if the Right Rev. Prelate had been one of the British Commissioners of the Sandwich Islands, he would have fallen into the same mistake with Lord George Paulet, and both from the same cause, viz—ignorance of the peculiar habits and ideas of a people with whom prostitution may bring disease, but scarcely any other suffering or degradation.

One other remark, I will venture to make upon the administration of Lord George. It has been said that he was lavish in the expenditure of the public money. In considering this charge, it is necessary to bear in mind that the then recent acts of the naval forces of a great Catholic power, were understood as emanating from the orders of their government, and likely to be followed up by others, extending perhaps to these Islands, and uprooting the Christian faith as it had been planted here by Protestant Missionaries. It could not be expected that Lord George could certainly know whether these acts of aggression were authorized or not authorized by that great Catholic power and he may have thought it necessary as holder of these Islands ceded to him, by Kamehameha III, for the Queen of Great Britain, not to invite aggression by weakness, but place himself in a position to ward off any interference with his duty to and the trust he held for both sovereigns. If he took that view of his position, the expenses of raising a small military force in the Islands, are not so reprehensible as to some they may appear.

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HONOLULU, SATURDAY, DEC. 28, 1844.

An opposition being natural to a liberal government, it follows then that one, if it does not already exist, will speedily arise in this kingdom. The friends of the government, therefore, should make themselves acquainted with its character, the forms which it may assume, its strength and influence, its designs, present bearing and final results upon the well being of society. To do this thoroughly, the materials of which it is likely to be composed should be investigated in its incipency. It is neither well to repose in self-imagined security, nor to manifest an overdue anxiety or caution. In the former case, too much latitude would be given to sinister schemes, for no community is with-

out its Catilines or Borgias, and in the latter it would betray a weakness which would stimulate attack, or raise suspicions of the ability or integrity of those who hold the reins of state. But while we use the term opposition as applicable to those who differ in their views from the government, or who, from whatever motive, oppose particular measures or its general policy, we do not wish to be understood as employing it in an invidious sense. Far from it. We have already expressed a favorable opinion of a well-conducted opposition, and we are not of those who can look upon a difference of opinion in but one light; that of condemnation. There is much that is inestimable in policy and knowledge to be derived, not unseldom, from the arguments of adversaries: the more, especially, if they should be men of virtue and wisdom. Politics are fast becoming here, at least on one part, a system; developing certain well-defined principles of action. It is inevitable, therefore, but that sides will be assumed. Even those who are intimate in other points, will be divided in politics, but this, as in religious creeds, should not and need not sever the bonds of friendship. A diversity of opinion on matters which divide the greatest and best minds, argues no lack of wisdom or good intentions on either side. We have already had occasion to differ from those with whom we have enjoyed years of social confidence; whom we have known but to esteem; from whose attainments we have added much to our own, and whose high sense of honor coupled with amenity of manner, adds a two-fold tie to the strong sympathies of tried friendship. Simply, to say that it is unpleasant to differ from such characters, but faintly expresses the idea. It is trying to the soul. Those fine spun cords which blend kindred spirits into almost one nature, are strained to a painful tension; but much should be mutually endured before they are allowed to snap. Such however is the infirmity of human-nature that alienation, like the chill frost which sometimes covers the fields and nips alike the growing plant and opened flower, even before the summer's sun has yielded to the cool breezes of autumn, too often spreads its congealing influence over the most generous natures. A consummation of this nature is to be deplored and if possible avoided. When a separation however becomes unavoidable, from a wide and honest difference of opinions resulting from new and distinct relations, which cannot be reconciled with old associations but by a concession on either side of principle, it should rather be placed to the credit of human nature, that it possesses so much of the sternness of virtue, as to prefer estrangement, and even enmity, to friendship preserved by the sacrifice of duty. And, although it may be found that there are natures to whom the bitterness of strife is daily food and drink, there are others, who, while they firmly and consistently sustain their respective situations in life, allow not political discussion to lessen personal respect.

There are some, indeed, who seem incapable of appreciating the nobler sentiments of life; who,

"Content to feed, with pleasures unrefined,
The luke-warm passions of a lowly mind,"

grovel in the back-lanes and choked paths of existence, gratified with the stir they themselves create amongst dust and rubbish. With them, argument becomes personality, and difference dissension. Unable to define that nice line which separates public measures and principles from the sacred cloisters of private life, they fail in appreciating the self-imposed restraints of others.

In penning these remarks, it is far from our purpose to cast particular reproach upon the community in which we live. It is as free, perhaps, from such dispositions as any other. We certainly find in it, kind spirits and generous natures. But as in every public body, none will assert that those of opposite traits are not to be found. As the time is rapidly approaching, when our society, both socially and politically, will be moulding itself into distinct elements with fixed lines of demarkation, it becomes a mat-

ter of interest to the philosophic observer or political inquirer, to watch its progress, and note its transmutations. That which older communities have undergone remains for us to undergo. These changes are founded upon principles of human action as immutable as the laws of the physical world. A proper appreciation of them will enable the attentive observer, in selecting the wheat, to reject the chaff. Above all, the more reason and reflection are allowed to enlighten the way, the more harmonious will be their action, and the less the jarring notes of passion be heard. Causes for difference of opinion doubtless exist, but as yet we see none of sufficient moment to disturb the friendly intercourse of circles that have long dwelt in unison.

We shall take occasion, hereafter, to return to the subject alluded to in the commencement of this article, to which these observations are intended to be merely preliminary.

It is needless for us at this date, to again reiterate our sense of the obligations which not only the inhabitants of this kingdom, but readers at large are under to H. B. M. Pro-Consul, R. C. Wyllie, Esq., for the example he has set in defining and illustrating the statistics of these islands. His Notes as published in the Friend, are both instructive and friendly. They are composed in that spirit which seeks not only to diffuse knowledge for its own sake, but with a manifest regard for the true interests of those of whom he treats. Critical inquiry and kindness of disposition are their leading characteristics. A few errors have been inadvertently admitted, as might be expected in researches embracing so wide a range of topics and with so imperfect and crude materials as were at his disposition. Some of his inferences will admit of discussion, and perhaps a diversity of opinion may exist in a few other points. But truthfulness is every where apparent. In dedicating them to His Majesty, their author has done justice to his own laudable labors and paid the King a tribute of respect which will not fail to be fully appreciated. Having for their object the welfare of this kingdom, and coming from so credible a witness and disinterested an observer, they cannot but be productive of what their author so earnestly desires—the public good. They afford also excellent data on which to base future statistical research. There being a contrariety of opinion as to the real prosperity of the kingdom, figures will demonstrate beyond cavil, the relative annual progress of the population, the several departments of domestic industry and all other circumstances connected with the growth of the nation. Statistics have also a higher purpose. They afford ground for important moral deduction in many vexed questions. They serve equally to assert the wisdom or prove the default of any dubious policy; consequently both legislators and their constituents can find in them invaluable lessons of political wisdom.

In the Notes for the Friend Extra of the 18th. inst., Mr. Wyllie has performed an important service to the American mission.—They have too long been silent to the multifarious charges, which vindictive passion and wilful ignorance have industriously circulated in regard to them. An irreproachable deportment and the casual development of facts have been gradually though slowly proving the falsity of these detractions.—The more their works and policy have been made known to the world, the more useful their labors and the more disinterested their motives have been found to be. The propriety of this suffering in silence may perhaps be questioned, even as to its ultimate results upon the holy labors to which they have dedicated themselves. But if there be error, it is on the side of patient endurance, resulting from too rigid an interpretation of the text, which proclaims, "let nothing be done through strife or vain-glory;" mingled, it may be possible, with that spirit, which would "suffer fools gladly, seeing ye